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THE VN-DECEIVER.

LONDON:

Printed for *Samuel Gellibrand*, and are to be ſold at his ſhop at the ſign of the Brazen-Serpent in *Pauls* Church-yard.

1643.

THE

UNDECEIVER.

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The Un-deceiver.

ALl Neuters are in a state of Enmity, and therefore in an accursed condition; *He that is not with me, is against me*, saith our Saviour, *Luke* 11. 23. And, *Curse ye Meroz*, said the Angel, *curse them bitterly, because they came not to the help of the Lord against the mighty*, Judges 5. 23. *Solon* made a law, that in such unnaturall divisions as wee are too well acquainted with, all that would not apply themselves to one side or other, should be put to death, because they would not adventure their private persons for the publique good; for men not to declare themselves at such a time, was not accounted Moderation, but Treachery, because it is cleer and evident, that men of that strain did but wait for an opportunity to advance themselves, and betray the Common-wealth, by going over to the stronger side, as some have lately done since the taking of *Bristoll*: Pitie it is that *Solons* law is not in force.

But there are divers who are startled out of their Neutrality and indifferencie, who are still at their Wits end, and know not which side to take; if they take part with the Parliament, they are afraid they shall resist the Ordinance of God; and if they go over to the King and Queen, they are afraid they shall joyn with those who labour to overthrow the Church and Kingdom, by bringing in of Popery and Slavery both at once.

For the satisfaction of these ignorant and perplexed souls, it concerns them to peruse the Parliamentary-Covenant, and the Court-Covenant, for one of these Covenants must now be taken by every Man in the Kingdom.

The Court-Covenant:

First, for the Court-Covenant, there is nothing in it to assure us of the Princely Truth and Goodnesse of Prince *Rupert*, or Prince *Maurice*, who have a greater command in the Army, then His Majesty himself: 2. We are not yet assured of the Queens Truth and Goodnesse, nor of the Truth and Goodnesse of those Papists, English and Irish, who vow and swear, that they will maintain the true Protestant Religion: 3. We cannot be assu-

red, much leſſe reſt aſſured, and fully aſſured of His Majeſties Princely Truth, who hath broken ſo many ſolemn Proteſtations; nor of His Goodneſſe, who ſets His hand and ſeal to ſueh unmercifull and bloody Commiſſions, witneſſe that Commiſſion never to be forgotten, which was ſent to *Tompkins* the Queens Agent, to bear him and his fellows out in a Plot as black as that of the Gunpowder-Treaſon.

Secondly, Moreover, every man that takes the Court-Covenant muſt ſay, I do beleeve that the raiſing and employing of Forces by His Majeſty, for the purpoſe and cauſe before mentioned, to be moſt juſt and neceſſary. But all the queſtion is, Whether the King did raiſe, and doth employ all His Forces and the Queens, for the purpoſe aforeſaid, that is, the maintenance of the Proteſtant Religion; or rather it is out of queſtion, that He doth not employ them to that purpoſe.

Thirdly, it is to be wondred at, that the Cavaliers, Negro's, Welſh & Iriſh, &c. ſhould endeavour to procure the re-eſtabliſhment of the Peace and quiet of this Kingdom; and that they ſhould help His Majeſties Subjects to recover, nay enjoy their Liberty and Property, according to the Law of the Land; for they impriſon the perſons of good Subjects; Is that the way to help them to their liberty? They take away their Eſtates; Is that the way to make them enjoy their Property? And is all this done according to the Law of the Land?

Fourthly, they vow that they will not hinder or prejudice the Deſignes of His Majeſty, in the conduct or employment of His Army. Now, what Deſignes His Majeſty had upon *Briſtol* laſt March, and what Deſignes He had upon *London* but the other day, is well known; And ſhall any Man binde himſelf from hindring ſuch black and bloody Deſignes, nay binde himſelf by a Covenant made with God, from hindring Deſignes ſo extreamely diſpleaſing to the God of Heaven? Let even Heathens judge in this particular; for it is againſt the very light of Nature, to promote this unnaturall War, and ſuch unchriſtian, nay inhumane and barbarous Deſignes.

Fiftly, it is very ſtrange that any Engliſhman ſhould beleeve, that the Subjects of *England* are not bound by any Order or Ordinance of Parliament, for an Order of the Houſe of Commons doth oblige all the Commons of *England*, and an Ordinance of Lords

Lords and Commons doth oblige all the Subjects of *England*.

Sixthly, it is beyond admiration, that the Royſters or Cavaliers vow that they will not obey any Act or Declaration made by the Kings Majeſty ſolely, which is not according to ſome known Law, Cuſtome of the Realm, or Statute enacted by the King, Lords and Commons in Parliament: When as their taking up of Arms againſt the Parliament, and ſuch as are quiet in the Land, is directly contrary to the Laws of the Land, and to all enacted Cuſtomes, as ſhall be ſhewn anon; nay ſure they are not able to prove, that it hath been a Cuſtome to take up Arms againſt the Parliament, we need not put them to prove that it hath been a Legall Cuſtome.

Finally, though the Covenant did declare but now, that a Declaration made by the Kings Majeſty ſolely, doth not oblige, yet here in the cloſe there is a ſhrewd intimation, that His Majeſties Warrant is ſufficient to juſtifie a mans bearing of Arms; their practiſe doth declare their intention; for if they have but the Kings Warrant, they preſently take up Arms, and are not ſo vain to ſtay till the Lords and Commons give them leave to take up Arms againſt the Parliament. But as wiſe as they are in framing a Covenant, a Parliament-Captain may aſſent to the laſt words of the Covenant; for he that takes up Arms by the Authority of Parliament, doth take up Arms by Authority juſtly derived from His Majeſties immediate Warrant; for they are His Majeſties higheſt Court and Councell, called by His Majeſties Writ, and what they do as the Supreme Court, they do by the Kings own Authority.

So much for the *Court-Covenant*, taken by the Royſters, Cavaliers, Papiſts, Delinquents, &c. in the Kings Army, and by too many ſimple and cowardly men, who are under the power of the Army of the King or Queen.

The Parliamentary-Covenant.

In the next place, I ſhall give cleer ſatisfaction to ſuch Objections as are urged againſt the Parliamentary-Covenant; ſome ſtumble at the Penitentiall, others at the Civill part of the Covenant.

Firſt, they ſay they are not prepared to enter into ſo ſtrict a Covenant. To this it is anſwered; 1. That they have above twice as much time given them to prepare, as is uſually given to prepare

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for the Sacrament. 2. Our Covenant of Reformation, is a Covenant of Grace; and therefore we do not enter into this Covenant, presuming upon our own, but trusting upon the free and effectuall Grace of God.

Others there are, who tell us that a Beleever need not, nay ought not to repent: Sure these men know not what Faith or Repentance means, for it is impossible for any man but a Beleever to repent. From whence do penitent purposes arise, or penitent tears flow, but from the love of God, and hatred of Sin, now no man but a Beleever can love God, or hate Sin; and therefore no man but a Beleever can repent. It is cleer and evident that no man will repent, till he doth beleeve that it is to some purpose to repent. He repents of his sin, who repents from his sin, *Heb.6.1.* Now no man but a Beleever can repent from his sin.

And the self-same men are not ashamed to say, that the sins of Beleevers are not charged upon their own persons, much less upon the Kingdom or Nation, and therefore they should lye and be forsworn, if they should say and swear that the Nation fare the worse for their sins.

To which I answer, that it is one thing to say that God doth inflict satisfactory punishments; and another to say, he doth inflict exemplary chastisements upon Beleevers, nay upon the Kingdom for their sake; for God may pardon the sin of a people, and yet take vengeance of their inventions, *Psal.99.8. The anger of the Lord was kindled against Israel,* 2 Sam.24.1. and God smote the people with pestilence, and yet *David* a penitent Beleever, cryes out, *Loe I have sinned, and I have done wickedly, but these sheep, What have they done*, in the 17. Verse of that chapter. If it may go ill with a Beleever for a rash word, because he speaks unadvisedly when his spirit is provoked, *Psal.* 106. 32, 33. If God may visit their iniquity with stripes, from whom he doth not take his loving kindnesse, *Psal.*89.32,33. then certainly God may so far impute iniquity to Beleevers, as to afflict them with temporall chastisements. I read that the heart of *Asa* was perfect all his dayes, and therefore he was a Beleever, 2 *Chron.* 15. 17. but I read likewise, that the Kingdom was troubled with wars, *because Asa dealt foolishly*, 2 Chron. 16.9. and therfore the whole Kingdom may fare the worse for a Beleevers sake. If you ask why the sword did not depart from *Davids* house, the reason

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is given, *because he despised God, and took the wife of Vriah*, 2 Sam. 12. 10. Hath not God written bitter things enough against his people of late, to recall them from this errour? God hath put it past dispute, that the Kingdom fares the worse for the carnall confidence, security, unthankfulnesse, and unfruitfulnesse even of Beleevers. And if any do yet make it a question, Whether or no they should be humbled in these dayes of Humiliation, God will soon put it out of question. Oh let us tremble under the hand of God, and say with *David*, Psal. 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy judgements.*

Another Objection is, That the King hath vowed to be revenged on the Parliament, and therefore we must not Covenant to defend the Parliament; because by this means our Oath would be contrary to the Kings.

Sol. It is answered in a word, When *Saul* swore that *Jonathan* should dye, the people swore he should not dye, 1 *Sam.* 14. 44. 45. And yet Doctor *Fern* grants that these were good Subjects, because they used onely a loving violence; and yet here was not onely a Resistance, but a Rescue and resistance with an oath, and an oath contrary to the Kings oath. We may then swear, that if we can prevent it, none of our *Jonathans*, no good Parliament-man, or Common-wealths-man shall be put to death, unlesse he be legally condemned, but that if it lye in our power, we will rescue them, as the people rescued *Jonathan*.

It is farther Objected, That this Covenant is not onely against the Kings Oath, but against our own Oath, the Oath of Allegiance.

For answer, be pleased to observe, That the Law doth direct aswell as oblige, and we are obliged to follow the direction of the Law; our duty then according to our Allegiance, is nothing else but our duty according to Law; if that the King command any thing against Law, obedience to such a passionate command is not Allegiance, but Dislegiance or disobedience; for he that disobeys the Law, disobeys the King. Now it is clearly against the known Laws of the Land, to joyn with those Forces which labour might and main to overthrow the Laws of the Kingdom, and the Religion established by Law, under a pretence of defending the King. 2. The Oath of Allegiance concerns our resistance of Forreign force; and therefore the valiant Covernour

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of *Glocester* denyed to give up the city to Prince *Rupert* or Prince *Maurice*, becauſe it was againſt his Oath of Allegiance, to ſubject himſelf and the City to any Forreign Prince. 3. The Parliament-Forces were raiſed for the defence of King and Parliament. 4. The King is our Liege-Lord, as well as we are his Liege-people; and therfore He is to command according to Law, and we to obey His Legall commands. That the illegall Summons of a King is not to be regarded, is evident, 2 *Kings* 1. from the ninth verſe to the ſixteenth, here is a Royall command ſent by Military Officers, the Summons was peremptory, *Thou man of God, the King hath ſaid, Come down*: And yet the Prophets refuſing to obey this command, is juſtifyed by two miracles from heaven. 5. In the Oath of Allegiance we promiſe to defend the Authority of the King; now we are ready to obey the Kings Authority, but we are not bound to obey the Kings pleaſure. If the King command a thing which He hath no Authority to command, and enforce His command upon His goods Subjects by an Army, they that reſiſt, do not in this caſe reſiſt the ordinance of God, but the violation of his ordinance; and though it be a reſiſting of the Supreme Perſon, yet it is not a reſiſting of the Supreme Power; becauſe the King hath no Power or Authority to give, much leſſe to enforce that command. 6. In the Oath of Allegiance we promiſe to defend the Government of the Kingdom; now the King himſelf in His anſwer to the Nineteen Propoſitions tells us, That the Kingdom is not governed by himſelf alone, but by the Lords and Commons alſo; for though in one place he ſaith, The Commons were never intended for any ſhare in Government; yet he ſaith, The Houſe of Commons is an excellent Conſerver of Liberty, and ſolely entruſted with the firſt Propoſitions concerning the Leavies of Money, the ſinews of War; and with the Impeaching of thoſe, who for their own ends have got a command from the King to break the Law: Nay farther, that there is a *Power legally placed in both Houſes, which is more then ſufficient to prevent and reſtrain the power of Tyrannie*. This Power of the two Houſes, this ſufficient, this more then ſufficient power of reſtraining Tyrannie, muſt be defended by us, according to our Oath of Allegiance; for the Kingdom is governed by the Courts of Juſtice, and if the higheſt Court the Parliament be overthrown, what Juſtice is there to be hoped for in lower Courts; *The*

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Government of the Kingdom will be overthrown. His Majesty addes in the place fore-cited, *page* 20. That if one Estate be suffered to encroach upon the rest (and the King is now most likely, nay doth most dangerously encroach upon the other two Estates) there will be a totall subversion of, or overthrow of the Fundamentall Laws, and that excellent Constitution of this Kingdom, which hath made this Nation so many yeers both famous and happy. Finally we are bound by our Oath of Allegiance, to defend the Subjects as well as the King, and therefore we are perjured, if we do not now defend our fellow-Subjects from that violence which is daily offered them, by those who pretend some Commission from the King. We are therefore much encouraged by the Oath of Allegiance, to defend the Parliament and our Country from all illegall oppressions, and by the grace of God we will keep our Oath.

Their next Objection is, That there is nothing in this Covenant concerning the Defence of the Kings person.

To which it is answered, That we have already engaged our selves to defend the Kings person in a former Covenant, when we took the Protestation, and therefore there was no necessity of repeating it in this Covenant. 2. The Kings person is most endangered by those very forces who call themselves the Kings Guard; for they put the King upon most dangerous attempts, they urge him to go into the field, which if they loved him, they would never do. *David* was beloved of his Subjects, and therefore his Subjects would not suffer him to go down into the Battell. *The King said unto the people, I will surely go forth with you my self also. But the people answered, Thou shalt not go forth, for thou art worth ten thousand of us*, 2 Sam. 18.2,3. It is true, the Kings person is in danger, but who's in the fault? Not the Parliament, for they have like his great Counsell advised him, like Christians prayed for him, like Subjects petitioned him, like States treated with him, but all in vain. The Delinquents then are in fault, who cryed out, that the King was in danger, and now indeed they have made it good, for the King was in no danger till he came into their hands, onely they themselves were in danger of a Legall Tryall, and therefore under pretence of protecting the King, the truth is, they endanger the King, to protect themselves from a Court of Iustice. If they did not love themselves better then the

King, they would adventure themselves, and keep the King out of danger.

It is farther objected, that it seems unlawfull to enter into Covenant against those Forces which are raised by the King.

There are three things very considerable for the satisfying of this doubt; 1. Whether the Forces which are raised by the King, have been legally raised. 2. What kinde of Forces they are which are raised. 3. Against whom they employ their strength now they are raised.

For the first, It is the known Law of the Land, that the King ought not to raise any Forces, whilest a Parliament is sitting, without consent of Parliament. 2. The Ports, Forts, Navie, Ammunition of *England*, belong to the Kingdom in point of Interest and Propriety, and to the King onely in point of Trust, for the use, service, and defence of the Kingdom. 3. It is against the intent and scope of the late Law of Presse or Levie, made this very Parliament; The King himself then hath delivered His deliberate Iudgement concerning this point, and declared the raising of Forces without consent of Parliament, to be Illegall. What scruple then can remain? It being most lawfull to defend our selves from unlawfull force.

The second point considerable is, what kinde of Forces they are which are raised: First, there are two Forreign Princes called in, who do plunder, rob, murther, domineer at pleasure: and all wise men will confesse, that the neerer they are to the Crown, and the better they are esteemed and beloved in the Army, the more danger there is to the King and His Royall Issue. Some Statesmen, not long since, were so jealous of that Family, that they would not have had it mentioned in our Prayers; but we are now grown so secure, that they may be trusted with an Army. But we have not onely Forreign Princes, and barbarous Welsh-men, but wilde Irish, professed Rebels, and more black Regiments then one. 2. There are Delinquents up in Arms, some that broke prison, others that fled beyond the Seas to avoid the stroke of Iustice; now these are protected contrary to Law, they cannot be pardoned before tryall, nor should they be kept from tryall, nay it is a question whether the King alone can pardon them after tryall, for they who have offended against the three Estates, must be pardoned by all three, if Equity and Reason

ſon may prevail. 3. Papiſts are armed, contrary to Law. Now whether the Common-wealth of *England*, legally aſſembled in Parliament, may not protect the Kingdom againſt an Army of Malignants, Fugitives, Delinquents, evil-Counſellors, Papiſts, Rebells, Forreigners, we appeal to the conſcience of mankinde, let the world judge.

We are engaged by that ſolemn Proteſtation which was taken all *England* over, by the Kings conſent, to uſe our utmoſt power and diligence to bring ſuch perſons as theſe to their deſerved puniſhment; and the wiſeſt of Kings aſſures us, that this is the onely means to *eſtabliſh the Kings Throne*, and conſequently to quiet the Kingdom, *Prov.* 25. 5. *Take away the wicked from before the King, and His Throne ſhall be eſtabliſhed in righteouſneſſe.* The direction is eſpecially given to Magiſtrates and Courts of Juſtice, and therefore to the higheſt Court the Parliament; for the King being blinded and ſeduced by them, is not likely to put them away, but rather to protect, prefer them. Now the Parliament hath uſed all fair wayes to take away theſe Malignants from before the King, they have preſented an humble Petition, they have preſented a Legall Summons, they are now forced to ſend a Legall Army, that theſe protected Delinquents may be brought to a Legall tryall; for their Legall Summons was derided, the Meſſenger committed and abuſed, witneſſe the Summons ſent to the Fourteen Yorkſhire Gentlemen for diſturbing the Peace; the Gentlemen being cited to appear before the Parliament, refuſed, and alleaged His Majeſties Warrant for their ſtay. We need ſay nothing of the protection and reſcue of *Beckwith* that Jeſuited Papiſt, the Story is ſufficiently known.

The third thing conſiderable is, againſt whom theſe Forces, raiſed by the King and Queen, employ their ſtrength; The King hath now declared, That he will not Treat any more with the Lords and Commons under the notion of a Parliament, and His Souldiers preſently ſhoot or apprehend any man that declares himſelf for King and Parliament, and ſome of them drink Healths upon their knees to the confuſion of the Parliament.

Now to fight againſt the Parliament, is to fight againſt the King and the Kingdom both at once; againſt the King, becauſe the Parliament is the Kings Court, His higheſt Court; from whence there is no appeal, and therefore they who oppoſe

that Court, are guilty of the higheſt Rebellion, becauſe they oppoſe the Kings higheſt Power and Authority: The Parliament then fighting for the maintenance of the Kings Authority in that Court, and the Cavaliers fighting againſt it, is clear and evident, that the Parliament fight for the King, and the Cavaliers againſt Him, becauſe they that oppoſe the Kings Authority in His Courts, do manifeſtly oppoſe the King. And if the King in perſon be ſo far ſeduced, as to oppoſe the Authority of that Court, we ought not to aſſiſt the King, in oppoſing of His own Authority; for by that means we ſhould diſobey His Authority, that we might obey His pleaſure, which every wiſe man and good Subject will count moſt abſurd. Malignants and Cavaliers might learn by the Lord of *Straffords* caſe, That the Kings perſonall or verball command will not bear them out againſt the Kings Legall Power and Authority in His higheſt Court. Moreover, to fight againſt the Parliament, is to fight againſt the Kingdom, for the Parliament is the Repreſentative Body of the Kingdom, and if that Court be overthrown, then farewell Religion, Liberty, Law and all. Finally, the Kings Army employ their ſtrength againſt all ſtrict and pure Proteſtants, they do either plunder, impriſon, or murther them in all places where ere they come; whereby it is evident, that they fight againſt the Religion eſtabliſhed by Law, and endeavour by force and violence to root all cordiall and ſincere Proteſtants out of the Kingdom. In a word, they would by an abſolute Conqueſt make all the Subjects of *England* ſlaves, to that ſo much affected abſolute and Arbitrary Power, and make all the wealth, &c. of the Kingdom a preſent booty to their Pride, Luſt, Malice, Coveteouſneſſe, and what not?

But the great queſtion is, Whether the Parliament hath Power to raiſe an Army without the conſent of the King?

Firſt, the King hath conſented that this Parliament ſhould not be diſſolved, without the conſent of Lords and Commons, but ſhould have the full Power and Priviledges of a Parliament. Now the Parliament by its ordinary Power, as a Court of Iudicature, can declare, and enforce Law, and therefore may in caſe of reſiſtance, compell ſtubborn Delinquents by force of Arms to abide a Legall tryall; for this may bee done by an inferiour Court, and therefore much more by the higheſt Court. Now

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this Power being ſetled in the Parliament by Law, it is ſetled there by the Kings conſent; *And therefore no man can ſay, that the Parliament doth raiſe Forces without the Kings conſent.* But on the other ſide, the King cannot raiſe Forces by His own perſonall command, without conſent of the Parliament, becauſe the King in His own perſon is not a Legall Court of Iuſtice.

2. In caſe that the whole frame of the State be endangered, & the Comonwealth like to be ruined, *The Parliament hath a priviledge* to do what in their wiſdom ſeems meet for the preſervation of the kingdom, *For the ſafety of the people is the higheſt Law*, an higher Law then Statute-Law, for all Statutes muſt give place to it, and therefore the Parliament need not *urge Statute for thoſe things which they do by Priviledge*, as the higheſt Counſell, and the higheſt Court; nay when they ſeem to break Statutes according to their Letter, they fulfill them according to their ſcope and intent, for the ſcope and intent of all Laws, is to preſerve the kingdom, by preſerving the Properties, Liberties, Lives of the people, and preventing or reſtraining Acts of Oppreſſion and Tyrannie; That the Parliament hath ſuch a Power, a Legall and ſufficient Power, to prevent and reſtrain Tyrannie, is acknowledged by the King himſelf, as hath been already ſhewn.

3. This Priviledge of the Parliament tends not onely to the preſervation of the kingdom, but to the preſervation of the King himſelf; For as it is in the naturall body, if there be a mortall wound in the body, the head dyes aſwell as the body; ſo is it in the Body Politique, if there be a mortall wound given to the State and Common-wealth, the king and the kingdom will both periſh together, for it is impoſſible He ſhould be a king without a kingdom.

4. The two Eſtates of Lords and Commons have more power to preſerve the kingdom, then the king hath to deſtroy it; for the two Eſtates, by the very Fundamentalls of Government, are bound to prevent the diſſolution of the eſtabliſhed frame, and the primary intention of the frame in ſuch States as ours, juſtifies the exerciſe of any Power conducing to the ſafety of the community and Government eſtabliſhed, as is proved at large in a modeſt Treatiſe of Monarchy, lately publiſhed by an earneſt deſirer of his Countries Peace, in the Second and Fourth Chapters of the Firſt Part, and in the Third and Fift Chapters of the Second

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part. For it is cleer and evident, that the two Estates were purposely Ordained to prevent or restrain the excesses of the third, and therefore their Power is not wholly dependent upon, and derived from the third, because then their Power would be insufficient to compasse that very end for which they were Ordained; For to go about to restrain and limit a Governour, by a Power wholly subject to, and depending on himself, is all one, as to leave him at large without any limitation at all. Besides, it is manifest that the two Estates have a share in the highest act of the highest Power, to wit, the making of Laws, and therefore they have a share in the highest Power it self, and by vertue of that Power may supply the defects, and curb the wilfulnesse of a Passionate King, who affects an Absolute or Arbitrary Government.

5. The Parliament hath a Power to re-call all the Illegall Commissions which the King hath granted to Forreign Princes, Papists, Delinquents, Cavaliers, or any other, and to disanull or damn them, by pronouncing them to be void in Law, and therefore of none effect. And, nothing is more usuall, then for a Parliament to damn Illegall Commissions, Patents, Writs, &c. and therefore no Commission of Array can justifie the proceedings of those hot spirits who are risen in Rebellion against the Parliament, the State and Common-wealth of this Realm.

But you'l say, that in this Vow you do likewise promise to defend and maintain others in whatsoever they shall do in pursuance of this Vow and Covenant, and you do not know what excesses your Confederates may run into.

The answer is easie, You are bound to assist them according to your power or vocation; if then they demand some assistance that is beyond your power, you are not bound to an Impossibilitie, this yoke is easie, and burthen light. Again, if they call upon you to do any thing that is sinfull, that is not a Vocation, but a Temptation, you may refuse. Besides, you are to assist him in the pursuance of this Vow; now every man that takes this Covenant, doth in the beginning of it, Covenant to amend his wayes; and therefore you may remember your friend or neighbour, that he must set upon a work worthy of a Reformed Protestant, because he hath entred into a Covenant of amendment or Reformation, and then you will, according to your power and vocation, assist him in the pursuance of his Vow of Reformation, though

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it coſt you your life; for that Text muſt in theſe times work powerfully upon all tender conſciences: *We ought to lay down our lives for the brethren*, 1 Ioh. 3. 16. not onely for our Brethren in a ſpirituall ſence, but for our brethren in civil reſpects; If I would have my brethren of the ſame Town or City, my brother-Subject, my brother-Engliſh-man, to lay down his life for me, I am bound by the Law of Nature, To do as I would be done by; namely, to lay down my life for him: Let us therefore in obedience to the Law of God, the Laws of the Land, and the Authority of the higheſt Court of the Kingdom, according to our power and vocation, take away the wicked from before the King; if we love the King let us do it, for by that means the Kings Throne will be eſtabliſhed: Let us lay down our lives for God and our brethren, that Religion, Kingdom, Throne, Law, Liberty, Peace and all may be eſtabliſhed; *Amen, Amen.*

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